

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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VOL. V.

THE CHRISTIAN SECRETARY

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TERMS.

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All letters and communications on subjects connected with the paper, may be addressed to BURR & SMITH—post paid.

Communications.

For the Christian Secretary.

The Future.—No. 7.

THE TIME OF THE END.

If what has been advanced in the preceding numbers be true, then the scriptural prophecies are all fulfilled, except the awful scenes of the last day. We live at the precise period which intervenes between the sixth and seventh vials, and the sixth and seventh trumpets. We live when the angel of the everlasting Gospel is enjoined upon men the solemn duty to "Fear God and give glory to Him, for the hour of his judgment is come!"

There is a singular and most extraordinary coincidence in the minds of all thinking men in regard to an impending revolution in human affairs. Much as the predictions of Mr. Miller are scoffed at, he probably no more rash in his calculations than are the Jewish Rabbis, the Mohammedan Seers, the Quarterly and Edinburgh Reviewers, Mr. Carlyle of England, and Brownson, Emerson and Brisbane of this country. Here are the first thinkers of the age, and all of them agree that the world is on the eve of a radical revolution of some sort. The Christian church too, has a well-defined theory of its own, respecting the latter day glory, and she does not defer a great way, her hopes of the triumph of truth over error.

That Miller should even fix the year for the final dissolution of all things is surely no more absurd, than to cherish a vague idea of a great change just at hand, drawn from the dim, cloudy aspect of the present time. Indeed it is not half so irrational to go direct to Daniel's prophecy, and from the vision of 2300 mornings and evenings, to deduce the limit of this world's duration, as to adduce the argument drawn from the fitness of things, or from the missionary spirit of the church, in favor of the world's conversion. The one reasons from the letter of inspired prophecy, the other from the crude conceptions of a finite understanding.

There are several ways in which our churches can provide the necessary funds for the Publication Society, without loss to themselves or lessening the means necessary for our other benevolent Societies. Suppose one half or 300,000 of our denomination, from being under suitable pastoral instruction, and previous training, are in circumstances to contribute to all our benevolent organizations. The proportion of ten cents from each member to the Publication Society, taken by collection, individual subscriptions, or in any other way, so that each should contribute something, would produce thirty thousand dollars annually. Should each church constitute its pastor by the payment of twenty dollars at one time a life member, or by the payment of fifty dollars a life Director, it would furnish the required fund.—Should every brother, who can spare twenty dollars without embarrassment, constitute himself a life member, and the amount so raised be judiciously applied in the purchase and circulation of books, with the personal labors of the agent, by the usual blessing of God, our denomination in ten years would double its numbers, and especially its spiritual energies and contributions to be benevolent objects.

We now ask each reader of this address, Will you contribute something immediately to the Publication Society? Will you put down your subscription for a life membership, and if you cannot pay now, pay in six or twelve months?

Will you become an annual subscriber by the payment of one dollar?

Will you aid in constituting your pastor a life member? Or a life director?

Every life Director and life member has the privilege, if he choose, to receive for his own use one half of his subscription in the Society's publications.

You can transfer this privilege, and through the Society's agents, place a valuable evangelical library in the hands of some poor servants of Christ, and you will double his usefulness, excite his gratitude, endear yourself to him, and gain an interest in his prayers and afflictions.

By this you may aid most essentially our missionaries and other ministers on the frontiers.

You may deprive yourself of some trifling gratification—some article of dress or luxury, that in this period of embarrassment you may have the means to do this, but you will create an exquisite luxury, in doing good, which will last through life, and fill your heart with emotions of unutterable joy and thankfulness in heaven.

I close these numbers, already protracted farther than intended, by giving the following

FORM OF A BRANCH SOCIETY.

Art. I. This Society shall be composed of all persons who will contribute any sum annually and subscribe to this constitution; or who will engage as book and tract distributors. And any person paying at one time five dollars shall be a life member, and entitled to receive one half his subscription in books or tracts.

Art. II. The object of this Branch is to aid the Am. Baptist Publication and S. S. Society in supplying the destitute, and especially the Baptist denomination in our country, with evangelical reading, and promote Sabbath school instruction in destitute parts.

ANTI-MILLINER.

For the Christian Secretary.

Capital Punishment.

BRO. BURR.—I am unwilling to perpetuate controversy. My first, and indeed my only piece on Capital Punishment, was not given with a view to occupy much of your paper. Permit me to say to your several correspondents that I am pleased with the general spirit they manifest in their discussions. Still, the subject leads so much to the "Bloody Calendar," that it rather obscures the Cross. I think "Philos'" collection of facts do not prove it wrong to execute murderers, but wrong to condemn and execute the innocent. In this, all I think are agreed. We know that where there are doubts concerning a person's having murdered another, those doubts should favor the accused. Juries receive such a charge, and truly they should judge cautiously. I am not disposed to say that Bible truth requires the law to be executed hastily, but promptly. Will brother "Philos" please read in Matthew xv. 3-9 (which I have not room now to copy,) where the Saviour accused the Jews of making void the penalty of "death" through their traditions? Here I rest and submit the case. Adieu. E.

For the Christian Secretary.

Baptist Publication Society.—No. 7.

There is one objection to the Publication Society I have heard from a few intelligent and liberal brethren which it is necessary to notice. The objection assumes this form. Books can be published to a sufficient extent by individual enterprise. Why have a Society to do that which enterprising booksellers can accomplish?

If there is force in this objection it bears equally hard against every kind of Publication Society,—against Bible Societies, Sunday-School Unions, Tract Societies, and social organizations in every form. Why make a Bible Society? Individual enterprise printed and circulated Bibles before any Society existed. In the commencement of Bible operations, this objection was raised with much apparent propriety. Experiment has so fully tested the vast utility of Bible Societies, and Bible distribution in our country, that it is presumed no intelligent Christian would now raise this objection. The same remark may be made concerning Tract Societies and Sunday School Unions.

The fact is, individual enterprise never has, and never will supply our population throughout the Southern States and Mississippi Valley with evangelical reading. It has by no means supplied the populous parts of New England. Besides the objection has been nullified by the course pursued by Methodists, Presbyterians, and every other sect that has its book concern, and by the combinations of error, referred to in our last.

If public sentiment may ever be changed, it will decide the question.

There are several ways in which our churches

can accomplish these objects, the funds raised by this Branch shall be applied, one half to aid the Parent Society in publishing or procuring books and tracts for the use of the denomination, and the other half in purchasing from that Society, or any other source, the books and tracts needed for distribution within the sphere of this Branch, or under its direction.

Art. IV. This Branch shall meet semi-annually (or annually if preferable) at such time and place as shall have been previously appointed, or at the call of the Committee, at which time a President, Secretary, Treasurer, and Collector shall be appointed, and who shall constitute the Executive Committee. At least one half of the Collectors shall be female members.

The business of the Collectors shall be the monthly or gratuitous distribution of tracts with conversation and prayer; and to distribute by sale, or otherwise, books for Sunday schools and family reading. Each Collector shall keep a book and solicit subscriptions and donations, and report the same to the Committee monthly.

The President, Secretary and Treasurer, shall perform the usual duties of those officers in similar Societies.

Art. V. The Secretary shall send a report or Schedule of receipts and of distribution annually to the Parent Society. Alterations in this Constitution may be made at any regular meeting of the Society.

A Branch Society can be organized in connection with a single church, (or by a few individuals in any destitute neighborhood,) and a report can be made by the church, together with its other benevolent operations, to the Association.

The monthly distribution of Tracts and bound volumes, personal visitation and prayer, and collecting children into the Sabbath school, are most important aids to the labors of the parents, and the salvation of sinners, and can be made exceedingly useful where churches are desolate of regular pastoral supervision.

JOHN M. PECK,
General Agent Bap. Publication Society.

Prophetic Times.

MR. EDITOR.—As there has been a great deal said and published of late respecting the prophetic numbers 1260 days, 40 and 2 months, time, times, and half of a time, and especially the prophetic days which stand for years, I send you an extract from Tysco, which may cast some light upon the public mind. It will be seen from this quotation that out of fifty-four who have given their opinions of the commencement and end of the prophetic number, 1260 days, thirty-two have al-

most fifty-four disagree. As to the opinions respecting what a prophetic day means from 7 days to 190 10-21 of a day, and from 190 10-21 of a day to a thousand years, the article speaks for itself.

These authors have had their adherents; some of them a multitude, all of whom believed their leaders had proved as clear as daylight their separate theories.

T.

[Ch. Watchman]

	Begin.	End.
S. Johnson	28	70
Fox the Martyrologist	32	326
Junius	34	1294
Grotius and Dr. Hammond	50	54
Walter Brute	130	1399
Dr. H. More	257	1517
Brightman	304	1546
Alstedius	362	1622
Mode	376	1336
Macknight	379	1639
Parker	389	1649
Ephraim Hunt	390	1650
Hartlib and John Cotton of America	395	1655
Dr. Thomas Goodwin	406	1666
E. R. Leorinus	410	1670
William Alleine	426	1686
Joseph Hussey	427	1687
Beverley	437	1697
P. Jurieu	450	1710
Mitchell	455	1697
Whiston and Daubuz	476	1736
Bicheno	529	1789
B. D. Bogie	530	1790
E. Cooper	533	1792
Cunningham, Frere, &c.	533	1793
Mann	540	1800
Sharpe,	548	1808
Etrick	553	1843
Anonymous and Habershon	584	1844
A. Q. Brown, F. Fry, &c.	587	1847
Joseph Woltz	604	1864
Faber	626	1866
Joseph Galloway	626	1868
Robert Fleming	606	1884
Pareus, Mayer, Dr. Gill, &c.	606	1884
Dr. Hale	629	1880
Dr. Edward Wells	630	1890
Bishop Newton	727	1987
Kershaw	730	1990
Dr. John Smith	755	2015
Lowman	756	2016
Pirie	757	2017
Bengelius	864	1521
John Wesley	1058	1836
J. J. Brachmar	1150	1500
Keith	1198	2450
Edward Irving	1832	1835

Fox, the martyrologist, reckons one month, seven years, so that 42 months are 294 years: this accounts for the apparent error in the termination.

Dr. Hammond and Grotius reckon literal days.

Brightman reckoning by inner years, says the

1200 years are equal to 1242 Julian years.

Joseph Galloway also reckoned by lunar time.

Mitchell, and some others, reckon solar years

of 365 1/4 days, which reduces the period about

18 years.

Mr. Pirie reckons the prophetic years shorter

than common years by 5 days and a quarter, so

that the close of 1260 days will terminate A. D.

2000, or A. M. 6000.

Keith considers the Waldenses and Albigenses

to be the two witnesses, and that they began to

prophecy about 1195 or 1205.

Robert Fleming reckons 1260 days, 1273 years.

Bengelius says 42 prophetic months are precisely 666 2-3 common years, but on Rev. xi, 2,

3, these 42 months and these 1260 days are to

be understood in the usual acceptation, and mean common months and days." [p. 7.] But on Rev. xii, 6, he says, "these 1260 prophetic days, are 657 years full, and began 864, and end 1521." He says the 42 months began Sept. 25th, 1143, and end June 1st, N. S. 1810. The beast rises out of the Abyss Oct. 14th, 1842. The ten kings give their power to the beast Oct. 22d, 1832, and the beast is utterly destroyed, and the millennium commences June 25th, 1836!! page 205, 250, 239.

John Wesley adopted Bengelius' method of reckoning, and says on Rev. xii. "The time, times, and half, are from 1058 to 1836."

Edward Irving and the prophets in his church, reckoned the 1260 days, common days, which commenced Jan. 14th, 1832, and were to end July 14th, 1835. See Morn. Watch, No. xi. p. 308, 309, and Baxter's Irvingism, p. 22, 23.

Many writers on the prophecies, finding they could not reckon from the commencement of the powers to which they suppose the prophets referred, searched for some remarkable event in their history, as the epoch from which to commence the prophetic period, so as to adapt it to their scheme. Example. The little horn mentioned, Dan. vii, 25, thought to represent the Papacy, has existed several centuries too long, to reckon the 1260 years from its commencement. Cunningham, Bicheno, Frere, Croly, Keith, &c., in order to make the events and mystic times to correspond, have adopted the year 533 as the commencement of the 1260 years; the time when the saints were given into the hands of the little horn, by a decree of the Emperor Justinian. This important period ended 1793, the time of the French Revolution, as they would have it, though it gives an error of four years, for it is a well known fact that it commenced 1789, but many writers refuse to acknowledge this discrepancy.

They need not, however, be so tempestuous of the edict of Justinian, for that part of it which relates to the giving the saints into the hands of the Pope, is now acknowledged to be a forgery! Habershon and others adopt the year 533, when the Pope was declared infallible; from which date the 1260 years will end in 1843. Faber dates the commencement of the 1260 days in 604, and the end, 1864. Many others adopt the decree of Phocas, who declared the Pope universal Bishop 606, which will make the important period end 1866, others adopt 755, when the Pope became a temporal prince, which will carry us on to 2015. The different methods of reckoning prophetic times are very dissimilar, and would be amusing, were it not that men were led astray by them.

The Christians of the "Christian era," very justly reckon days, weeks, &c., but others of modern times have reckoned prophetic days to be 7 days, 12 days, 30 days, 331 days, 50 days, 84 days, 100

THE CHRISTIAN SECRETARY.

Home Mission Department.

OFFICE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, NO. 354 BROOME STREET, CORNER OF ELIZABETH STREET, NEW YORK.

For the Christian Secretary.
AM. BAP. HOME MISSION ROOMS, {
August 18th, 1842. }

KENTUCKY.

The following quarterly report of our esteemed brother, F. Augustus Willard, late our missionary at Louisville, Ky., dated July 25, 1842, we give entire, believing that it will be read with deep interest by his numerous personal friends, and by all the friends of the Saviour.

MY DEAR BROTHER—My last quarterly report in regular time would have been forwarded to you nearly three months ago. I rejoice to give you explicit assurance of what you probably inferred from brief notices in the papers, that I was prevented from writing you at the usual time by an uncaring attention to the inquiry, "What must I do to be saved?"

More recently, my time and thoughts have been much absorbed by the extent of my private engagements. These had accumulated upon me during two months of incessant pastoral toil, and they have since been so much augmented by the increased severity of my domestic affliction, that I have often thought of relinquishing all pastoral charge, unless God in His providence should either restore health to my wife, or take her to Himself.

The indications of incipient religious awakening which I mentioned in my report of Feb. 2d, were associated during the month with very unusual impressions and expectations; perhaps I might venture to say with some faith in my own mind. It pleased God to grant me more affecting views of religious truth and of the worth of the soul, than I had felt for a long time, if ever before. And if ever I was enabled to preach in view of the judgment-seat of Christ, I think it was during a few weeks at that period. A number of our female members seem at this time to possess a spirit of much penitence, prayer and effort, and some expressed a desire to attend daily meetings for prayer, till God should pour out his Spirit, if it or two exceptions, did not participate in the feeling, and some thought the pastor unduly sanguine in supposing that he saw any indications of immediate revival. It was, however, ascertained by means of inquiry meetings and pastoral visits, that more than one tenth of the number of impudent persons usually assembled in our little congregation were thinking seriously of their condition as lost sinners.

Strenuous efforts were made to secure some ministerial assistance, such as was supposed to be adapted to maintain with interest an extended series of daily meetings. But in this we were unsuccessful till April, during which month brother T. S. Malcom, son of br. Howard Malcom, made a visit in answer to repeated invitations. We immediately commenced daily prayer meetings at vice for preaching at night; to which was soon added a female prayer meeting at 3 P. M. Br. M. preached from two to three times each week, the preaching during the rest of the time being performed by other ministers residing in and round the city, including the pastor. One day, during the first week was observed as a season of fasting and prayer.

Our meetings were continued two weeks before deep anxiety was manifested by many of the unconverted. Another day of fasting and prayer was observed; and during the ensuing week, most of the impenitent persons, who had attended our meetings during the past year, appeared to be deeply anxious. Ten were seen at the close of one meeting requesting prayer, and several hopeful conversions occurred during the same week. From this time an unceasing interest was manifested, and many who had not been in the habit of meeting with us, began to be frequent and serious in their attendance, so that our congregation was permanently enlarged.

During this week, brother Leonard Fletcher, formerly pastor of the Great Valley church, Pa., providentially arrived among us. After his arrival, with the exception of one sermon by the pastor, and one each Sabbath night by br. Malcom, he performed all the preaching, while br. M. and myself, during each day, visited from house to house. In this manner we all labored simultaneously for a month.

During the entire period of our awakening, the work has been noiseless and unobtrusive, and the hopeful conversions may seem few in comparison with the labor bestowed, and with the additions which have been made to churches in other cities. But it should be stated that the mixed and unsettled population of this city constitute a field much more difficult of moral culture than any other equal one in the State or in the more eastern cities. And yet, we are permitted to praise God that he has already more than doubled our hitherto little church, with the additions by baptism alone; among which are almost all the previously unconverted persons, who were constant members of our former congregation, including a considerable number of persons of unusual intelligence and influence.

Besides several baptized as members of other Baptist churches in this city and vicinity, I have, since the 1st of April, baptized for membership in this church, 43. Four others received by the church were baptized by brother Fletcher, and the 1st Sabbath in August, I hope brother Malcom will baptize several more.

While we ascribe to God alone all the efficient agency by which this church has hitherto been built up, the members feel that a debt of lasting gratitude is due to the Home Mission Society for their fostering kindness during the years of its struggling infancy; and we hope that from this time it will be added to the numerous catalogue of those churches which you have thus instrumentally sustained until they were able to sustain themselves.

The Second Baptist church in Louisville was constituted in September, 1838, with fourteen members, in the midst of a population of more than 20,000, and in a city sustaining at that time, more heavy commercial transactions than any other one this side of the Alleghany Mountains. When I left Massachusetts under pastoral engagements to the church, about eight months after its

constitution, it numbered 22. The whole number who had been members up to the close of last December, was 61, of whom about 20 had at that time ceased to be members, principally in consequence of removal from the city. The whole number of those who have united with the church up to this time is 116, of whom 89 (34 males and 55 females) are still members. Their prospects now seem favorable for future prosperity, and I trust they will long exert a blessed influence for the cause of Christ, especially in this city.

BENJAMIN M. HILL, Cor. Sec.

From the Christian Reflector.
Revival at Three Rivers, Mass.

DEAR BR. GRAVES—It is with gratitude to God that I am able to turn aside from the scenes around me, to inform the friends of Zion, through your valuable paper, what God hath wrought for us.—Brother Wm. Miller, on the 16th of June last, commenced a course of lectures on the second advent of Christ to this world, in 1843. The lectures were delivered in our meeting house, which, however, would hold but a small part of the audience, it being estimated at five thousand, and notwithstanding prepossessions, prejudices, and the slanderous reports circulated about this man of God, the people gave heed to the word spoken, and seemed determined to examine the Scriptures to see if these things were so, and deep solemnity pervaded the vast assembly. The children of God were soon aroused to a sense of their duty, sinners were seen weeping and heard to say, "Pray for me." The number increased, until one hundred, in an evening prayer meeting, were seen to arise to be remembered in the prayers of the saints. Soon converts began to tell us what the Lord had done for them.

Some Deists, some Universalists, and many of the thoughtless of both the middle aged and the youthful part of community, have been brought to submit their hearts to God, and are now waiting for and hastening to the coming of the day of God. As to the character of the work, let me say, I have never seen a more thorough conviction of the total depravity of the heart, and the utter helplessness of the sinner, and that, if saved, it must be by the sovereign grace of God, than has been manifest in all that have given a relation of their conversion to the church. Yesterday presented the most delightful scene I think I ever beheld.—After our morning exercise, in which brother Risley, of Providence, preached an appropriate discourse, we repaired to our Jordan, a few rods from our church, sheltered from a burning sun by a small cloud, during the whole of the exercises. I baptized 21 willing converts, in the presence of a large concourse of solemn but interested witnesses. After returning to our meeting house, I gave them the right hand of fellowship, and they went their way rejoicing. Our Methodist brethren also baptized nine, after the second exercise. This is the third time I have been called to administer the ordinance of baptism since last April. A few weeks since I had the pleasure of leading my eldest son into the water, he being one of the happy number that obtained hope last winter, while I was laboring with the church in Belcher's recently baptized ten, in that place. Those baptized yesterday are but the first fruits of the work. Many more are indulging hopes, and the interest seems not to abate. I hope every Christian will pray for us, that this work may continue until Christ does indeed come, and the saints are gathered home. Yours in gospel bonds.

CHESTER TILDEN.
Palmer, (Three Rivers,) July 18, 1842.

Primitive Methodist Conference in Newcastle. The twenty-third Conference of the Primitive Methodist Connexion commenced its sitting at Newcastle-on-Tyne, on Friday, the 10th of June, and closed on Friday, the 17th. The religious services connected therewith, excited great attention and interest, especially on Sabbath the 12th. In the morning, at half-past eight o'clock, the members, delegates and friends met in St. Nicholas' Square, from which place they proceeded through some of the principal streets to the town moor, where they held a camp-meeting. The procession was composed of thousands, assembled from various parts of the northern district of the kingdom. When they arrived at the place destined for holding the camp-meeting, they divided and formed four preaching stands, all of which were effectively supported. We judge that not less than twenty thousand people were convened on the occasion, to hear the Gospel preached in the open air, and good order and regularity characterized the whole of the proceedings. During the sitting of the Conference, they had preaching services every evening in the open air, in various parts of the town, with great effect. On Monday evening, the Conference Missionary meeting was held in Nelson Street chapel, which was numerously attended, and well supported. At the close of the meeting, the following statement was made by Mr. John Fletcher :

Number of members,	79,515
Increase for the year,	2,885
Deaths,	917
Travelling preachers,	491
Local ditto,	7,326
Chapels,	1,223
Sabbath scholars,	69,795
Gratuitous teachers,	14,048

On Tuesday, a tea-party was held in the Nelson street school-room, after which a public temperance meeting in the chapel above, Mr. Hugh Bourne, one of the founders of the Connexions, in the chair, when the principles of total abstinence were powerfully advocated by several preachers, delegates and friends.—*Gateshead (England) Observer.*

MISSION FUNDS.—The Magazine for August acknowledges, as received by the Treasurer of the Board, from all sources from June 1, to July 1, \$0,227.

The Christian Reflector acknowledges the receipt of \$331.30, as received by the Provisional Committee of Foreign Missions, and not before acknowledged.

NO MIDDLE GROUND.—An intelligent Catholic remarked, in conversation with a Baptist minister in the city of New York, says the Banner, 'There is no use in disputing about it, the world of men have either to become Baptists or Catholics—there is no middle ground.'

CHURCH TITLES.—We have no desire to enter into any controversy on the propriety of conferring titles upon ministers of the gospel. We have always considered such titles as entirely useless. A pastor can discharge all the duties devolving upon him as well without the honorary title of "D. D." as with; and we are glad to find such men as Prof. Stuart, Alcott, Barnes and others, declining such honors. The following communication touching this question, was written by a layman for the purpose of expressing his own feelings, rather than eliciting controversy.

G. Good evening, brother C. I have not had the pleasure of seeing you these few days past. Have you been absent from the city?

C. Yes, I have been attending the Commencement of the Wesleyan University at Middletown.

G. I see the Faculty have conferred the title of D. D. upon a Congregational clergyman.

C. Yes; and I think it shows a magnanimity of mind, rising above sectarian preferences, and puts to the blush these little points of difference that exist between us.

G. I recollect they once conferred the title upon a Baptist clergyman.

C. Do you not approve of the plan of conferring titles, without regard to sectarian differences?

G. No. I consider the points of difference so great in the cases referred to, that I think it inconsistent with a strict regard for truth. The Methodists deny the doctrine of election, the perseverance of the saints, &c. while the Congregationalists and Baptists both believe and advocate them.

C. You ought to have said, they profess to believe them, for if we were to judge of the value they attach to them by the frequency with which they advocate them, we should infer that they attach so little value to them, that the Methodist faculty do not act inconsistently, when they confer upon them the title of D. D.

G. There are some righteous exceptions; but your remarks as a whole, has more truth than mine, and this is the very reason why these important truths are so lightly esteemed; and yet, if a Methodist clergyman were strenuously to advocate the truths which Congregationalists and Baptists believe, and ought to preach, the Methodists, instead of conferring upon him the title of D. D. would exclude him from the church.

C. I wish you were not quite so fastidious brother G. Yet, as we are hearing upon some points of theology. In fact, you are quite an odd fellow, and one would think upon a slight acquaintance with you, that your religion consisted in a fine spun theology.

G. I am quite willing you should enjoy your own notion about which of us is the odd one.—But seriously, tell me brother C, how do you reconcile the practice of declaring to the world that a man is a teacher of Divine truth, when you think him teaching, or even cherishing sentiments, the very opposite of truth.

C. Well, I suppose after all, brother G, the title is considered a mark of literary, rather than of theological distinction.

C. I am satisfied there is not much theology or Divinity about it, and I believe the sentiment is gaining, at least in the minds of the laity, that the practice of conferring it, originated in some other region than that of literature.

C. I am satisfied there is not much theology or Divinity about it, and I believe the sentiment is gaining, at least in the minds of the laity, that the practice of conferring it, originated in some other region than that of literature.

C. I will see you again ere long, and while we are absent from each other, let it be our prayer that we may be led into all truth.

Christian Secretary.

HARTFORD, AUGUST 19th, 1842.

Anniversary of the Conn. Literary Institution.

The anniversary of the Conn. Literary Institution at Suffield took place last week. The exercises were uncommonly interesting, and reflect great credit on all who were engaged in them.

The examination of the students took place on Tuesday, and evinced great thoroughness on the part of the teachers, as well as diligence and application on the part of their pupils. The classes were generally small, which is usually the case at the close of the summer term.

In the evening of Tuesday the Caliphonian Society held its anniversary, when an oration was pronounced by Hon. Francis Gillette, of Bloomfield, and a Poem by H. S. Washburn, Esq. of Boston. The oration was on the CLAIMS OF THE AGE ON LITERARY MEN, particularly in improving the character of its literature, in purifying its Christianity, and helping forward its great moral reforms. It contained many excellent sentiments, and was listened to with deep interest by a full audience.

The Poem by Mr. Washburn, was on "HOME;"—its delights, its associations, its blessed influences. We are confident that we speak the sentiments of all present, when we pronounce it a production of surpassing richness and beauty. There was a naturalness and simplicity about its delineations of home scenes—a chasteness of expression, and an easy, happy style of delivery such as we have seldom witnessed in similar occasions. Though the exercises were prolonged till a late hour, yet the audience bore testimony to their interesting character by an uninterrupted and unweary attention.

The exercises in elocution commenced on Wednesday morning at 10 o'clock, when original essays were pronounced by ten young gentlemen, accompanied by a colloquy, in which several took part. The character of most of the pieces would have gained credit for students much further advanced in study. They were generally well written, and pronounced in a forcible style of delivery. Were it not a peculiarity very much to be desired in the early efforts of public speakers, we might be inclined to suggest that some of the performances were characterized for over action, or undue vehemence in their delivery. This was especially the case with the Poem, the composition of which was highly creditable to its young author. On the whole, we think the exercises, both of Tuesday and Wednesday, sustained the high reputation which the Institution has already secured.

The competency of the Teachers, and the increasing facilities furnished for a regular course of study, preparatory to college, teaching, or other pursuits in life, must render the Institution at Suffield a most desirable place for the young. We learned that other licentious prints, similar to the above, were published in that city, and unblushingly hawked about the streets. The effect of these publications upon young minds must be deplorable in the extreme.

Perhaps it may be well to state, for the information of our Baptist friends generally, that another Seminary has gone into operation the past year, about a mile and a half west of the village where ours is located. This new school will, as a matter of course, withdraw a portion of the patronage which ours has formerly received from our Pædopædæst friends. We make no comment on the establishment of such a school in the neighborhood of one which has always sustained a high literary reputation, as well as a liberal and catholic course in religious matters. The Pædopædæst have as good a right to open a school at Suffield as the Baptists, or any body else. It remains for the community to say which shall be sustained. At least, it remains for the Baptists of Connecticut to say whether their Institution shall be supported or not. All that is necessary to give it permanent prosperity is an increase of scholars. Will not our friends in different parts of the State exert themselves to furnish this aid? We have no hesitation in saying that no preparative Institution in Connecticut furnishes better instruction, or at so low a rate.

We were exceedingly gratified with the improvements which the Trustees are making in the appearance and convenience of the buildings, especially, as there was an unusually large number of literary gentlemen from abroad in attendance. Among them, we noticed the Rev. Dr. Totten, President of Washington College in this city, who, we understand, spoke of the performances of the students in high terms of commendation.

"Anti-Sectarianism"—Again.

The editor of the "Gospel Publisher" is assured that his logic is either above or below our comprehension—we will not undertake to say which. We presume we have received all the information concerning "Anti-Sectarianism" which we shall be likely to obtain, for which the "Publisher" will please accept our thanks. From the whole, it seems, that Br. W.'s anti-sectarian church refuses to receive persons to membership or fellowship, unless they hold certain views of the language and teachings of the Bible, in accordance with the views of the church itself. These views, however, are to be expressed only verbally, or by vote, or in newspaper articles; and the trouble with other sects appears to be, that they express their belief in articles of faith adopted by the churches. The adoption of the latter course, we are to understand, constitutes a body of Christians a sect—while those who adhere to the former method, (if it may be called a method,) are no sect at all!

By way of practical comment—we perceive from two or three articles in recent numbers of the "Publisher," that the editor has differed from some of his brethren as to the propriety of uniting in church fellowship with the Christians, a sect denying the divinity of the Saviour. How far this difference of opinion exists among the members of the "Church of God in Pennsylvania," we know not; but it is a very natural result of the system, or rather want of system, termed by its advocates, "Anti-Sectarianism."

In defending what the editor calls the "expediency measures" of his church in receiving unbaptized members, he inquires of us if we can prove "that the apostles never admitted any to fellowship or membership unless they were first baptized?" We answer yes—just as clearly as it can be proved that the apostles admitted none to fellowship or membership unless they believed in the divinity of Christ. We believe that both these points can be proved—that is, as the general rule of practice adopted by the apostles. And when our anti-sectarian brethren have settled their creed—(we beg pardon—we should say, their views of expediency, for they have no creed,) in respect to the latter, we may perhaps talk a little about the former.

As to creeds or articles of faith, the whole truth is thus plainly and concisely expressed in a paragraph from Andrew's writer:

"Every one feels the importance of articles or laws, in civil society; and yet these are nothing less than expiations or particular applications of the great principle of universal equity. General or universal equity is that to civil laws, which the Bible is to articles of faith; it is the source from which they are professedly derived, and the standard to which they ought all to be submitted. The one are liable to swerve from general equity as the other from the word of God; and where this is proved to be the case in either instance, such errors require to be corrected. But as no person of common sense would on this account inveigh against laws being made, and insist that we ought only to covenant in general to walk according to equity, without agreeing in any leading principles, or determining wherein that equity consists; neither ought he to inveigh against articles of faith and practice in religious matters, provided they comport with the mind of God in his word. If articles of faith be opposed to the authority of scripture, or substituted in place of such authority, they become obnoxious and injurious; but if they simply express the united judgment of those who subscribe them, they are incapable of any such kind of imputation."

Light Reading.

Whoever has paid the least attention to the subject, must have observed, that the propensity for light and frivolous reading has been rapidly gaining ground for a few years past. One cause for this may be found in the fact that Novels, Tales, and other literary trash are furnished at a price comparatively next to nothing. Some of our second or third rate booksellers have lately hit upon a plan for furnishing this kind of reading at so low a rate, as to place it within the reach of every one who has the least taste for reading such stuff. "Double sheets" or mammoth newspapers are used as the medium for publishing novels, &c., and it is common to see the publication of a novel, or some other work of fiction, announced as follows: "The Brother Jonathan, extra, will be issued on Saturday morning next, containing the whole of Bulwer's new Novel, price 12 1/2 cents." The immense number of copies sold, enables the publishers to issue these works at a good profit.

They are sold by thousands in cities like New York, Philadelphia and Boston, and are sent off through the Post Office into most of the smaller cities and towns throughout the country, subject to newspaper postage only. Whether these "double sheets," containing only a novel, should be regarded as newspapers, is a matter of doubt.

When the Post office laws were framed, this description of "newspapers" was never thought of. But this is a light evil, compared with the demoralizing influence which these publications must produce upon the younger portion of community. The baneful effects of novel reading are too well known to require a notice at this time.

Another, and still more fruitful source of corruption, is found in the almost nameless variety of "penny papers," which are hawked about the streets of nearly all our larger cities. At every steamboat wharf, and railroad depot, scores of boys are engaged in selling papers of almost every description, except religious ones. While standing on board a steamboat at the wharf in New York, a few weeks since, we noticed

THE CHRISTIAN SECRETARY.

their present order and outward form, so far, as in the light of their own consciences, under the evidence of God's holy word they may judge such external order likely, through grace, to meet the approbation of the Heavenly Bridegroom when he shall come to the espousal of the Church his Bride.

Under the demonstration of present evidence, that the period of the approach of the DESIRE of all NATIONS is at hand; all ministers of God are exhorted to double their diligence in all ministerial duty; laboring to obtain a fresh anointing from the Holy One upon their own souls, and anxiously employed to shed the riches of this grace forth upon the people of their charge. *I will clothe her priests with salvation, and her saints shall shout aloud for joy.*

That no fear of the enemy—that no disgust at the fervency of the duty demanded, or love of ease may hinder the redoubling of ministerial exertion let the animating address of Mordecai to Esther be had in mind. *Think not, with thyself, that thou shalt escape in the King's house more than all the Jews. For if thou altogether, holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place.*

The ground and mode of union between the different denominations of visible christians, in relation to the Millennial day, is already revealed, and will be openly manifested in its season.

In the opening of the present spring, A.D. 1799, will be seen fulfilled the prediction of Isaiah, lxi. 11. *For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.*

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NEWPORT, R. I. Aug. 10, 1842.

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A large audience convened at evening to hear Mr. Elihu Burritt, of Worcester, but was disappointed because he had not been correctly informed as to the time when his oration was expected.

The literary performances of the students were creditable to them—several of them quite so. In the delivery of some, there was a striking defect.

The voice was unnatural, and the whole manner constrained; this was especially true of the valetudinarian. I never heard any thing colder, or more unfeeling and affected, than was his whole performance.

Above all, his sentiments were objectionable; for instance, in one of his opening sentences, he said that a man is not to be judged according to his deeds, "whether they be good or evil," but for what he is!

You will see at once that he had the merit of shocking the moral sensibilities of at least a part of his audience—denying flatly the word of God, and blundering on the fancy, that a man's actions are not a true index to his character. If this be merit, let the young man have it—he obtained it at a fearful hazard. It is not, however, for your correspondent to detract from his merits, nor controvert the theme of his address, "that human character is not decided by individual actions." Therefore though he is not judged, his performance is. There was something in his whole bearing that indicated something within which made him, in his own estimation, superior to his fellows. This was no less true of his very brief address to the President, who had given notice that he should resign after commencement. I was disposed to believe that it was designed to be consoling, as well as respectful, till its most ungracious, closing sentence fell gratingly on my ear. But enough. It was not my design to complain of any thing, when there was so much to commend. Some of the senior class which was, were absent; addresses were delivered by 12. The degree of A. B. was conferred on 18.

At 4 P. M., the audience assembled to hear Mr. Burritt. His subject was "Roman Patriotism." My paper is so nearly full, that I have time only to say that his conceptions, his language, and his figures, were truly excellent—his voice and manner very impressive, though mild and persuasive. It seemed to me that the young men were filled with a delightful enthusiasm, to prosecute the objects for which their societies were formed. It was a charming close to the whole exercises, and left us with a desire to attend "Commencement" again.

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MR. EDITOR.—I have been reading much of late, on the second coming of Christ—the Millennium—the first resurrection, &c., and recently have attentively perused the remarks of one "Anti-Millenist," in several numbers on the "Future," in your paper. As I am not able to follow him in his reasoning, or see how he arrives at his conclusions, I write this to request him to explain some things in No. 6 of his communications.—

He refers to the 20th chapter of Revelations, and if I understand him, supports the sentiment that the resurrection of the righteous dead precedes that of the wicked a thousand years. That the advent of Christ will take place at the beginning of the thousand years referred to in the chapter; and that the righteous dead will all be raised at that period, and the living wicked stricken with death. That this thousand years will be a heavy state on earth—that at its expiration the wicked dead will be raised, and constitute the nations of the earth, which will be the objects of the Devil's efforts to deceive, &c.

Now to the difficulties in my mind which I wish "Anti-Millenist" to remove. 1. What evidence does he find in the chapter referred to, or any other passage of scripture, that Christ will reign personally on earth a "thousand years," or indeed at all previous to the resurrection of the just and the unjust? 2. What testimony does this chapter afford that the bodies of any will be raised from the dead at the period of the thousand years referred to in the chapter? I have read

the chapter over and over, and confess I cannot find any such things. I pretend not to offer any opinion of my own, but one difficulty seems to me insurmountable in the theory of "Anti-Millenist." The Revelator says, "I saw the souls" (not the bodies) of them that lived and reigned with Christ a thousand years; and by what rule of interpretation we can make souls to mean bodies, I have not learned. Nor can I see how we are to determine that these souls will live and reign "on earth" with Christ during the thousand years referred to. Nor is it less difficult to find testimony in the chapter that the "rest of the dead" means the wicked dead.

If "Anti-Millenist" will point out the passages on which he builds the theory he has advanced, he will greatly oblige AN HONEST ENQUIRER.

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YALE COLLEGE.—The annual Commencement of this ancient Institution took place yesterday. The Oration before the Alumni was to be delivered by Prof. Silliman; and Prof. Dickson, of Charleston, was to deliver the oration before the Phi Beta Kappa. Some pains has been taken to secure the attendance of a larger number of the graduates of the Institution than usual, and among others the graduating class of 1792 was to be represented.

HINTS ON THE INTERPRETATION OF PROPHECY.
By M. STUART, Professor in Andover Theological Seminary.

A work with the above title containing 146 pages, 12mo, has just been placed upon our table, but as yet we have only had time for a hasty glance at its contents. The following paragraph is copied, as illustrative of the author's kindness towards those who differ with him on prophetic interpretation. Other extracts will be given hereafter.

"It is no part of my design to utter personal reflections, or to cast reproach on those, who, in England and in our country, have for these many years been laboring to excite the churches to engage in speculations respecting the prophecies. That many of them are well meaning men, and even men of ardent piety, I should be among the last to call in question. But Albert Bengel was all this, and much more. He was a pillar of the higher order in the temple of God. His learning and philology command homage, even at the present time. Yet 'the baseless fabric of his vision has not left a wreck behind.' And so it has fared—so I apprehend it will fare—with many a vaccination equally confident with his."

"My opinion is, and has been, that they will do nothing. I do not find that there is much disposition for consultation and calm deliberation on the subject. However, some may be of a different opinion, and as Mr. Fillmore says, 'we can't tell what may be done between this and the end of the session.' The difficulty of telling will be increased in proportion to the prolongation of the session. If they were to sit till the 3d of March next, there would be time enough for some changes in their feeling and course of action."

The reported and uncontested intimations have induced the belief that the President will veto the Tariff bill, now, on the table of the House; and that he will, without the distribution clause.

Some of the Whigs assert, positively, that the President will veto the bill, and the rest say that they have no confidence that he will not.

If the bill ever reached the President in the form proposed, its fate is at best, uncertain. But the bill will never reach him. It was framed only to be voted. It is not such a bill as Congress would have passed if they supposed it would go into operation.

There was another caucus last night, on this subject, and no determination was arrived at, but I understand, that the tendency was towards an adjournment without farther action.

We shall know nothing more certain till after the Select Committee on the Veto Message have reported, when there must be some action on the vetoed bill.

In the Senate to-day, Mr. Wright presented the memorial of citizens of Burlington, Vermont, praying for a specific duty on all descriptions of wool, and higher than that suggested by the bill recently passed by the two houses.

The memorialists express their opinion that no wool should be made in duty.

The bill regulating the pay of Secretaries of Legation and Charge d'Affaires in certain cases, was taken up and passed.

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After the disposal of other unimportant business, the resolutions of the Indian Committee, indirectly censuring the Secretary of War for refusing to send papers relative to the Indians, were again considered.

The pending amendment of Mr. Everett, to substitute for the resolutions, the word "Resolved," that the reasons of the Secretary are not satisfactory to the House, was rejected, yeas 62, nays 104.

The question was then taken on the resolutions of the committee, and they were adopted by the following votes.

1st. That the House has the right to demand from the Executive and Heads of Departments, such papers as may be necessary to their deliberations, &c. Yeas 112, nays 7.

2d. That the papers which the Secretary declined to send were necessary to the deliberations of the House and ought to have been sent, &c. Yeas 94, nays 54.

3d. That the President is requested to cause to be communicated the report of Col. Hitchcock relative to the frauds on the Cherokees, &c. Yeas 83, nays 59.

COURT OF COMMON PLEAS.

AUGUST SESSION—JUDGE HUNTINGTON, Presiding.

STATE vs. JOHN BAGDEN.—The prisoner was arraigned for the crime of manslaughter, committed in Southington, in May last. It appeared in evidence that the deceased, James William Bagden, who was a son of the prisoner, came home intoxicated to the house of his father, about 10 o'clock at night, and found his parents engaged in a drunken brawl, that he took the side of his mother—that soon after an alteration arose between the father and son

THE CHRISTIAN SECRETARY.

Poetry.

For the Christian Secretary.

Friendship.

BY S. DUDLEY PHILIPS.

Nisi ergo conutemus jucundum sanus amico.—Horace.

How beautiful the flowers,
That sweetly blossom in the verdant field,
And fill the air with fragrance which they yield
During the summer hours.

But when cold Autumn's blast
Sweeps o'er the hills and dales with mournful sound,
The withered floweret fall upon the ground,
And its brief life is past.

We bask in Friendship's smile,
And chase affection glows with gladning light,
As life's extending path is often bright,
And beautiful the while.

But if misfortune's wave
Should flood our path and change the pleasing scene—
Disturb the sea of life, so late serene,
Friendship may find a grave.

Thus earthly joys decay,
All flicker as the fleeting breath of morn—
The darkest night, the tempest's fearful scorn
Succeed the fairest day.

There is a little vine,
That humbly trails along the forest glade,
Whose verdant hues and beauties never fade,
Nor cease for once to shine.

It lives in Spring's glad hour,
And the same 'neath Summer's sunny skies—
Cold Autumn's frosty fingers it defies,
Nor yields to Winter's power.

Such is the quenchless love,
The pure affection of that lasting Friend,
Whose smile imparts a joy that never shall end—
A boon from Heaven above.

Whatever be our lot,
Sickness or health, or trial's darkest hour—
If friends forsake, and tempests o'er us lower,
That Friend forsaketh not.

In Him be all our trust,
As pilgrims through this sinful world we go—
His love shall be a balm for every woe,
Till dust returns to dust.

The following lines are attributed to Lord Morpeth, who, it is stated, wrote them in an Album at the Falls of Niagara. They are exquisitely beautiful, manly, passionate, philanthropic, poetic.

Ningara.

There's nothing great or bright, thou glorious Fall!
Thou mayst not to the fancy's sense recall—
The thunder-riven cloud, the lightning's leap,
The stirring of the chambers of the deep,
Earth's emerald green, and many tinted dyes,
The fleecy whiteness of the upper skies,
The tread of armies thick'ning as they come,
The boom of cannon, and the beat of drum,
The bough of beauty, and the form of grace,
The passion and the prowess of our race,
The song of Homer in his loftiest hour,
The unresisted sweep of Roman power,
Britannia's trident on the azure sea,
America's young shout of liberty!

Oh! may the wars that madden in thy deeps,
There spend their rage, nor climb th' encircling steep,
And till the conflict of thy surges cease,
The nations on thy banks repose in peace!

November 3, 1841. MORPETH.

Miscellaneous.

Connection between Temperance and Religion.

AN ADDRESS

DELIVERED BEFORE THE HOWARD TEMPERANCE SOCIETY OF PHILADELPHIA. BY ALBERT BARNE.

In the remarks which I may be permitted to make on the present occasion, I shall endeavor to exhibit the connexion between temperance and religion. My object is not to prove that Christianity requires and produces temperance; nor is it to attempt to show that temperance is the same thing or will answer the same purpose as religion; but that the friends of temperance and religion should make common cause in the promotion of this object, and that there should be no alienation or discord between them. I propose

I. To inquire into the causes which tend in any manner to produce a separation between the friends of temperance and the friends of religion; and

II. To consider the reasons why they should be united in the temperance cause.

Religion is the patron of every virtue, and calls to its aid every pure and generous feeling in the bosom of man. There is nothing large, liberal, generous, free, and independent in the human soul which religion is not designed to promote, and of which it does not become the patron and friend. If there is ever an apparent separation between religion and those things; or if religion ever seems to array itself against them, or to look on them with coldness or indifference, it is where its nature is perverted or misunderstood, or where narrow-minded bigotry has usurped the place of the large-hearted and generous principles of the New Testament. Something of this kind may sometimes exist by the want of a proper spirit among the professed friends of religion;—and it is possible, also, that the friends of what may be generous, and liberal, and valuable in a community may mistake the nature of Christianity, and may cherish feelings towards it and towards the church, alike injurious to the cause of religion and to the ultimate success of the cause which they have at heart. Our inquiry relates now to the question whether any of things are operating in reference to the great and noble cause of temperance; and the first object which I have in view is to suggest some causes which may have had this effect. The question is whether there are any causes at work in the community to make the friends of the temperance reformation alienated from the temperance cause. I shall state some reasons which may have a tendency to such an effect, leaving it for others to judge how far that effect may have in fact been produced.

They are the following:

1. The state of things in the Christian church which prevented it from coming up cordially and harmoniously to the temperance reformation. I

refer to the fact that when that reformation commenced there were many in the Christian churches engaged in the manufacture and sale of intoxicating drinks; that a large amount of capital was invested in the business; that the members of the churches extensively were indulging habits quite at variance with what is now regarded as the proper rules of temperance; and that to a great extent the ministers of the gospel were indulging in those habits, and partook of the common feeling. The prevalent feeling was, that the manufacture and sale of ardent spirits was as legitimate and as honest as any other form of manufacture or merchandize, and that the custom of moderate drinking was not immoral to the welfare of man, and was connected with just views of generous hospitality. The consequences of such a state of things were inevitable, and were such as could have been easily anticipated. The churches came up slow to the work. It was a work not of a day, but of time, to change the usages of society, and to convince men that what has been practised constantly without any doubt of its propriety, was wrong. It was not found easy for the ministers of the gospel to speak out on the subject in clear and unambiguous language; and when it was done it was often attended with alienation and a removal from their charges. Changes in society are not soon made; and reformation is always especially difficult when that which is to be corrected and removed has a connexion with religion. Evils are always ramified in society, and interlocked with each other, and often interlocked with good. Sin winds its way along by many a serpentine and subterranean passage into the church, and entwines its roots around the altar, and assumes new vigor of growth, and a kind of sacredness by its connection there. It was so with the cause of intemperance in the community, and the consequences to which I now refer of this state of things could not be well avoided. One was, the necessity of forming an organization *out* of the church to do what should have been done *in it*; to get up an independent society, having for its object not only to remove the evil, but also the design of influencing the ministers and members of the church to do what they would not otherwise do;—of sparing on its lagging ministers by reproaches, and scourging the church into her duty by an indignant public sentiment. The other consequence was in like manner inevitable from the relation which these two organizations held to each other. It was that of producing to some extent alienation. The friends of temperance were in danger of being harsh and severe in their denunciations of members and deacons, and ministers of the church; and many a minister of the gospel, and many a church member who was engaged in the manufacture and sale of intoxicating drinks, felt sore and chafed as the temperance societies went on one year after another demonstrating, with the utmost coolness, and with an array of argument which nothing could withstand, and backed by the concurrent voice of physicians, and by an appeal to courts and almshouses, that ardent spirit was needless; was injurious to the morals, the bodies and souls of men; was the source of nine tenths of our pauperism, and three fourths of our crimes; and that as a consequence the whole business of the traffic was immoral and ought to be abandoned.

2. The customs still practised in the church, and the opinions advocated by some of the friends of religion, have in like manner tended to alienate the friends of temperance. After all the advances which have been made in the cause, it cannot be denied that sentiments are sometimes advanced, and that practices are continued in some portions of the church, which are fitted greatly to try the feelings of the friends of temperance. There are not a few, it is undeniable, among the ministers of the gospel and members of the churches, who do not come so as fully and heartily to the work as the friends of temperance desire or think to be proper. There are not a few who are reluctant to sign the pledge; there are those who continue the traffic in ardent spirits; there are those who strenuously advocate the right to drink wine, and occasionally some distinguished minister of the gospel, or professor in a college or seminary comes forth with a learned and labored argument to prove that its use is sanctioned by the Bible, and to array himself against what most of the friends of temperance regard now as settled axioms about the use of all that can intoxicate. The effect of this on the minds of many of the advocates for temperance is almost inevitable. It is to produce a coldness against all such churches, church members and ministers of the gospel, and to make them feel that their cause must be advocated by themselves in a great measure, if not altogether independent of religion. The friends of this cause cannot but regard themselves as *far in advance* of such churches, or at least as having arrived at certainty where many of the churches seem to linger still in doubt. They have taken strong ground from which they are not to recede, against all that intoxicates, and they, in some instances, look with little patience on those whom they feel ought to be, if not in advance of them, at least harmonious with them in an enterprise effecting so much the welfare of society.

3. There has been a tendency on the other hand, to alienation arising from the views of some of the advocates of temperance. Not a few of the friends of religion, and among them undoubtedly many warm friends of temperance, have regarded the tendency in that cause to be push matters to extremes. There has sometimes been a spirit of harsh judging or denunciation; a want of kindness towards those who have been trained up in the traffic, and who have found it difficult to extricate themselves from it, and particularly an apprehension that the temperance reformation was carrying matters to extremes in regard to one of the ordinances of Christianity which has alienated some, and which has at times alarmed more. For instance:

One of the most sacred of all things in the view of the friends of religion, is the institution of the Lord's Supper. Every thing in relation to it in their apprehension, is holy, and it is an unchangeable position in their view, and that ordinance is to be observed just as it was instituted by the Saviour to the end of time. Yet they have observed occasionally a disposition to doubt the propriety of the use of wine in that ordinance, and many have felt serious apprehensions that an attempt would be made and insisted on, to substitute something else than the "fruit of the vine," in its observance. There is almost nothing that would more directly

tend to alienate the friends of religion from the cause than such an attempt. It would not be, or need not be regarded in the least as arising from the love which christians may be supposed to have for the "fruit of the vine," or from any unwillingness that an attempt should be honestly made to substitute the pure juice of the grape for the miserable compound which under the name of "wine" is now often served up at the Lord's table—for there is an obvious propriety that the pure juice of the grape only should be used; but from a fear that an invasion was to be made on a sacred ordinance of religion, and that an attempt was to be made to set aside the authority of the Saviour in a matter of express command, by human reasoning or the plea of expediency. Against such an attempt the christian churches would, without impropriety, remonstrate, nor would it be unnatural that where the apprehension was entertained they would hold coldly on the cause which advocated it.

4. Among the friends of temperance, there has been observed a tendency to separate themselves from religion, by a dread entertained by some of them, that christians meant to make the temperance reformation a sectarian thing. There has been, perhaps, an apprehension that "Father Mathew" would make it the handmaid of Popery, and that each of the protestant sects would be willing to make it tributary to their advancement of that particular sect. The reasons of this have been, that christians, when they have advocated the cause, have endeavored strongly to do it on religious principles; that they have appealed largely to the Bible; that they have dwelt much on the fact that intemperance endangered the souls of men; that they have felt there was a propensity that the meetings for temperance should be opened with prayer, and they have sought, as it is undeniably that they have, to make the progress of temperance tributary to the furtherance of the gospel. If there has ever been or thought to be a tendency among the friends of religion to carry these views farther than was proper in the promotion of this cause, it seems to have been forgotten on the other hand, how much religion enters into all the views and plans of the christian, and how essential he feels it to be that every thing should be done in the fear of the Lord, and with reference to his glory. It is a fact that they regard the Bible as the great code of laws on this and on all other subjects, and they are accustomed to appeal to it as authority; that they regard intemperance as opposing the most formidable resistance to that religion which they believe to be identified with the best interests of man here and hereafter, and it is not unnatural that they should express views which should so deeply affect their own minds when they speak of this wide-spread evil. It remains yet, however, to be proved that any denomination of christians has sought to promote its peculiar views, or to advance its own sectarian interests by means of this cause or that any distinguished agent in this country or abroad has had this in view as a motive for his labors.—Yet any one can see that while the apprehension exists, there may be so far a tendency to alienate many of the friends of temperance from those of religion.

5. I mention one other cause which may have operated to some extent, and which I desire to do with as much delicacy as possible. I may be wrong in supposing that it has ever produced the effect supposed, and perhaps it should be thrown out rather as having a tendency to what *may be*, than as affirming what is. It relates to the large number of those who have been recently reformed from intemperance, and who have been organized into societies for the reformation of inebriates. The tendency to which I refer as *possible*, is that of supposing that this is about all which *they need*. So great and surprising has been the change in their feelings and lives, so invaluable are the blessings which temperance has conferred on them, that they may fall into the belief that this will do every thing for them, and that they need nothing further to promote their salvation here and hereafter. To them the change is as life from the dead. It has rinvigorated their health, saved them from deep degradation and poverty and misery; restored the husband and father in his right mind to his wife and children; created anew for him the comforts of a virtuous home; given him respectability in the view of the community; opened before him the prospect of wealth and honor in his profession; made him, is short, a renovated being with new powers, new faculties, new hopes, new prospects in reference to this life; and how natural it may be that the dangerous feeling should silently insinuate itself into the soul that that wonderful power which has done so much for the present life will also carry its influence forward beyond the grave, and do everything needful for the renovated man in the world to come.

I have thus suggested some causes which may have operated to produce a separation between the friends of temperance and the friends of religion. I do not mean to be understood as saying that these causes have all operated on the same minds, or to doubt that there are multitudes of the friends of religion and of temperance who are wholly exempt from these influences. Still, it is believed that no careful observer of the course of events, and no one having the slightest acquaintance with human nature, can doubt that these causes may have had existence, and may have been producing a silent influence in the community. Nor can any one doubt, if it be so, that it is desirable in a high degree to counteract them.

[Concluded next week.]

"Did not he say Beans?"

Two travellers put up for the night at a tavern. Early in the morning, they absconded without reckoning with their host, also stealing from him a bag of beans. A few years after, they passed that road in company again. Again they asked for lodgings at the same inn. The identical landlord was yet at his post. In the evening, the landlord was busy in one corner of the bar-room, talking in a suppressed voice with one of his neighbors, about a swarm of bees. His two dishonest guests were seated in another part of the room, and indistinctly hearing the talk about bees, one says to the other, "Did not he say beans?" "I think he did," was the reply: and quickly they were missing.

This bean story is worth something. When I hear a man scolding about the personalities of editors, I cannot help thinking about the beans. There is almost nothing that would more directly

the minister means him, this anecdote about the beans will pop into my mind. On ten thousand occasions, I notice people whose consciences are not easy, saying to each other, by various modes of communication, "Did not he say beans?"—Though perhaps the writer or speaker was no nearer to the subject on which their minds were excited, than the sound of the word "beans" resembles that of "beans."—Seventh Day Bap. Reg.

FANNY ELLSLER.—This famous danseuse, after whom the people in the great cities have run mad, it appears by the papers, has taken her farewell at the Park Theatre, with the design of embarking shortly for Germany and France. The \$140,000 which she received, she will leave behind her invested in State stocks; so in all probability, after capering a while in the theatres of Europe, we shall have her back again to corrupt the morals of community, unless some monarch of the old world should give her a place at his table with his wife and daughters, as the Emperor of Russia did her great rival, Madame Taglioni. Of course she will be the worst. But the imitations of Parisian habits and fashions have become so close that the flood-gates of French corruption will be let loose upon us shortly without obstruction. Those who feel interested for the preservation of our Government, therefore, have no time to be idle in the diffusion of moral influences. Our Republic lasts not one year longer than the virtue and integrity of the people.—N. Y. Bap. Reg.

"Amen" to the closing sentences of the above paragraph.

ROMANISM.—"A Protestant Reformation Society" has been formed in Washington, D. C., for the purpose of promoting combined action with reference to the present efforts of Romanism in this country. They have monthly lectures, at one of these lectures a great alarm of fire was raised, in order to disturb the meeting. This shows the true character of Popery. It is a *light-hating* system.

"On the last Sabbath in June, a lady who had for eleven years partaken of the consecrated wafer, united with one of the Presbyterian churches in Washington, as a Protestant christian. What first opened her heart, was the contemplating for the first time in that church, the administration of the Lord's Supper, and contrasting the simplicity and grandeur of the institution, as spiritually ordained by Christ, with the incomprehensible absurdities of the transubstantiated elements, which had never fed her soul; she was astonished; she bowed her reason; she was happy."

A gentleman recently made a recitation of Popery in Rev. Mr. Berg's church, Philadelphia, who intends to devote himself to the work of the ministry.

LAWS OF CONNECTICUT.

PASSED MAY SESSION, 1842.

An Act to repeal an Act entitled "an Act to incorporate the Mechanics Bank in New Haven."

Whereas, the Mechanic's Bank, in the city of New Haven, has refused to pay its proportion of the salaries and expenses of the bank commissioners, agreeable to the requirements of the statute in such case made and provided:—

Therefore:

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That unless the said Mechanic's Bank pay in said proportion of the salaries and expenses of the Bank commissioners, agreeable to the requirements of the statute in such case made and provided, to the Bank, on or before the fifteenth day of July, 1842, said proportion to be ascertained by the bank commissioners; then the Act entitled "an Act to incorporate the Mechanics Bank in New Haven," shall be, and the same is hereby repealed.

Sec. 2. Be it enacted by the Senate and House of Representatives in General Assembly convened, That unless the said Mechanic's Bank pay in said proportion as specified in the preceding section is not paid as required in said section, shall go into the hands of two Receivers, to be appointed by this State, and shall be appropriated in the following manner, viz., first, to the payment of the charges and expenses of settling its concerns. Second, to the payment of the bank notes and bills in equal proportions. Third, to the payment of all deposits by the Treasurer of the State, or by other persons. Fourth, to the payment of all the other liabilities in equal proportions. Lastly, the surplus shall be paid and distributed among the stockholders in proportion to the amount of their stock.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

W. S. HOLABIRD, President of the Senate.

Approved June 9th, 1842.

CHAUNCEY F. CLEVELAND.

An Act in alteration of an Act entitled "an Act providing for the election of sheriffs by the People," passed May session, 1839.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That so much of said act as provides that a majority of all the votes given in the counties of this State for the office of sheriff shall be necessary for the choice of sheriff, be, and is hereby repealed; and it is hereby enacted, that the person who shall receive the greatest number of votes for sheriff in any county, shall be declared sheriff of said county, and shall hold and exercise the office of sheriff as provided in the act to which this is an alteration.

Sec. 2. That the act entitled "an act in alteration of an act providing for the election of sheriffs by the people," passed May, 1839, approved June 5th, 1839, and the same is hereby repealed.

Sec. 3. That the votes for sheriff of the respective counties shall be returned, canvassed and declared in the same manner as is provided by the constitution and laws for returning, canvassing and declaring the votes for Governor, any laws to the contrary notwithstanding.

STILLMAN K. WIGHTMAN, Speaker.

W. S. HOLABIRD, President of Senate.

Approved May 30, 1842.

CHAUNCEY F. CLEVELAND.

Proposed Amendment to the Constitution.

HOUSE OF REPRESENTATIVES, May Session, 1842.

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